

The Canadian Evangelist.

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"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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No. 2.

[EDITORIAL.] A Curious Family.

An isolated brother, upon reading the article "A Good Example," in the March number of the *Evangelist*, was moved to write to us in the following strain:—

"It will be two years next October since I left my home, and in that time I have not even seen the Lord's table so. I have been in—, Ontario, nearly six months, and while all that know me here are willing to own me as a brother in Christ, yet none have invited me to break bread with them in memory of the Saviour. Now, brother, what would you think of a family, composed of brothers and sisters, who would associate together in all respects save in that of eating at the same table, which they would not be persuaded to do on any consideration? What would you think of their going the length of holding that, though they were brothers and sisters, it would be a *sin* for them to eat at the same table?"

Well, brother, we would think that a very curious kind of a family indeed. We would think it was about time for them to stop calling one another brothers and sisters. Let us put another case. Suppose a family is gathered together for a re-union. They have a happy time speaking of their absent father and older brother whom they all dearly love. By-and-by dinner is prepared, when all are assigned to places at the table, save one; for him no place is provided; he is allowed to sit in a corner while the others are eating, or mayhap requested to go away before the feast begins. Would not such a person feel that he was not treated as a brother ought to be? He would and with the very best of reason.

We are reminded of what a leading Toronto minister is reported to have said at a public meeting not very long ago. He stated that upon one occasion he preached in a certain church. It happened to be the day on which the church observed the Lord's supper. He was not invited to remain and partake with them. He put on his coat and hat and went away home. We are not much surprised to learn that he does not want to preach in that kind of a church again. Just think of it, it was all right for him to sing spiritual songs with them, to read the scriptures to them, to lead them in that most solemn exercise of prayer, to preach to them; but it would have been all wrong—a dreadful sin, for him to have sat at the Lord's table with them! No wonder he used great plainness of speech in expressing his feelings on the subject.

Yes, brother, we think it is an exceedingly curious family that will not eat together.

The World Unsaved.

WHO IS RESPONSIBLE?

T. B. KNOWLES.

It requires neither the wisdom of a philosopher, the profound research of the scholar, nor the patience of the scientist, to discover the fact that the church of the nineteenth century

differs in many respects from the church of the first century, in both teaching and practice.

Denominational names and human creeds, as bands of fellowship, which have been, and are, sources of division and strife, were things unknown in the primitive church. These alone are sufficient to show that there exists a marked difference between the so-called church of to-day and the Apostolic Church.

The earnest prayer of the Lord, "that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us" has been treated with great disregard for centuries by the *professed* Church of Christ, nor is it saying too much to aver that sectarianism with its selfish spirits and zeal is a stumbling block in the way of the world's salvation. Jesus prayed for the unity of all believers, "That the world may believe that Thou hast sent me." But the advocates of denominationalism oppose this prayer by sustaining divisions

instead of union among the people of God, and thereby the world is led to disbelieve, rather than accept, Jesus as the Son of God. When the party spirit first began to take root in the Church at Corinth, "Every one" saying, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." The Apostle said to them, "Ye are yet carnal," and commanded them, "By the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you." What would he say to the Church to-day, were he present beholding sectarian confession and selfishness? He would "come with a rod," and his reproof would not be less sharp, I opine. Denominationalism fosters an unholy ambition. The old question, "Who shall be the greatest party," rather than, "How shall we make the Kingdom of Messiah great among men," is its untiring effort, though it costs a waste

of the Lord's money, and gives an opportunity for infidelity to vilify the Word of God, and the name of Jesus Christ. Some offer the weak apology, that "it gives a chance for all to be suited, each one according to his religious taste." The Kingdom of Christ was established on earth for no such purpose as that, but to bring all men to submit their wills to the will of God. And any other spirit than that of a full and complete submission to the will of God in the Gospel of Christ is a spirit of disobedience to the Divine will. The plea that the various denominations are "branches of the one Church" is without New Testament authority or sanction. Christ's language, "I am the vine, ye are the branches," was addressed to, and includes only, the individual disciples. Each disciple is a "branch" of Himself the vine. But to apply His language to denominations which had no existence in the early Church, is purely a misapplication of the Master's words as an excuse for sustaining sectarian divisions and discord among God's people, and that in the face of the dear Lord's prayer, "that they all may be one." He prayed for the unity—oneness of His follow-

ers in teaching and practice, and Christian sympathy, as declared by Paul; "One body," "One spirit," "One hope," "One Lord," "One faith," "One immersion," "One God and Father of all." The church kept this "unity of the spirit in the bond of peace" from its founding on the day of Pentecost for many years when denominationalism was unknown. Why not return to, and "earnestly contend for the faith which was once delivered unto the saints? The religious world is largely united on the great matters of faith; divisions exist over matters of opinion, and these opinions are made a test of Christian fellowship.

Let the churches seek common ground for unity and fellowship, and let opinions be kept as personal property. All accept the all-sufficiency of the Word of God as a rule of faith and practice. Then abandon all human creeds and unite upon the Bible, with its one divinely authorized article of faith. "Thou art the Christ, the Son of the living God." "I believe that Jesus Christ is the Son of God." (Matt., xvi. 16, and Acts, viii. 37). The hearty acceptance of this sublime truth, and public profession of Jesus before men constituted the one and only condition and qualification necessary to immersion into Christ and to church fellowship, in the days of the apostles, and this is the only New Testament requirement of sinners to-day. Let the religious world go back to this grand confession and practice of believers' baptism, or show a sufficient reason, one as strong as divine authority, for the practice of humanisms in place of the teaching of the New Testament. Again, all accept the immersion of a penitent believer as scriptural baptism, while a very large number cannot conscientiously accept anything else as of New Testament authority. Leave, then, the doubtful and unite upon that about which there is no question. This is safe and common ground. The same argument holds with respect to sectarian names and everything that is unwarranted by God's word.

Where, then, rests the responsibility of the Church's failure to convert the world to Christ? And who must meet in the judgment day the fearful charge of a long and obstinate opposition to the prayer of Jesus, and its grand fulfilment, not the disciples of Christ, at least, along the line of Christian union.

St. Thomas.

The Religion of Japan

ITS PAST, PRESENT AND FUTURE.

BY TOUJI SHINO, OF TOKIO, JAPAN.

No. 2.—Its Present.

Old Japan has passed away, and become a thing of by-gone days, and its description would read like a fable to the Japanese boys and girls of the present time. Such is the rapid progress of this kingdom toward civilization.

In 1865 a Protestant missionary landed in Japan to preach the Gospel; this was the first. There were many hindrances to preaching the Gospel. No missionary knew the Japanese language, and there were many difficulties in translating the Bible into Japanese, but in process of time the missionaries became familiar with the natives, learning their language, and

studying their customs. They then met with success, much beyond their expectations. In 1872 there were 1,000 Christians. By the year 1880 there had been opened 100 churches, and over 8,000 souls were saved. Some one has said that Japan is a white harvest field, and is ripe for the Christian religion. The growth of Christianity has been more rapid than was anticipated. In 1874, the late Mr. Nishina returned from America to his native land, bringing back the truth of the Gospel. After he arrived in Japan he established a Christian school and began to preach the Gospel throughout Japan. He had spent nine years in America, during which he studied at Amherst College and Andover Seminary, from which he was graduated with highest honors, by the help of Mr. and Mrs. Alpheus Hardy, of Boston, whom he called his American father and mother. When he returned to Japan the American Board sent many missionaries with him to help in his Christian work. He was an earnest and steadfast Christian. After several years his personal influence contributed in a great measure to the rapid progress which Christianity made in Japan. His sermons and addresses were most effective. He was, indeed, an apostle to his native land. The latest Christian statistics show that there are nearly 600 churches, and 700 native preachers, and nearly 450 Protestant missionaries; 15,000 attend Sunday school, and the number of Christians is growing yearly. The American Board missionaries are connected with Mr. Nishina's school or Christian college, and they are working with great success throughout the middle provinces. The American Episcopal Methodist Missionary Society is organizing a large school at Tokio, and there are many churches connected with that denomination.

The American Presbyterian Board has also its own schools and a theological school. The Canadian Methodist Missionary Society has many good workers, and a school in which many Christian students are studying. These four societies are the largest and most powerful throughout the empire. Of course there are many missionaries who were sent out by several societies from America and Europe. The Japanese Christianity is growing daily as well as modern civilization. In April of 1872, a notification was issued to the effect that the government took all rank from the Buddhist priests which they had for many years, and from that time their titles have been abolished, and their power has been altogether taken away from them. This is one of the signs proving that Japan is advancing in civilization. Buddhism, Shintoism, and Confucianism are going to ruin and decay. The temples of Buddhism are being used for the public schools. The decay of Buddhism is shown by recent statistics. In 1870, in the Province of Yamashiro, which is a centre of Buddhism, there were once 3,787 temples; five years later there were 3,506, and ten years later 3,207 temples. The classical books of Confucius are not published

any more now. Shintoism is a story of an old decayed religion. The Japanese constitution shows that the people of Japan are free to accept any religion.

"I Believe Not."

Among the various inquiries that arose at a prayer-meeting lately was one like this, "Supposing a person to whom you are talking says he 'does not believe in the Bible,'—what are you going to do with him?" The talk had been about "bringing in the highwayman," and various questions had been propounded of how to reply to doubts and inquiries from these people; all the questions being founded, however, on a certain degree of belief, until this one arose. To this question a venerable minister replied that in this case there was no common ground between the parties, and there was simply nothing to do but leave the man to God's own time.

Now I never could "speak in meeting" but I have had a peculiar experience, and I will tell it, for the sake of just such people as ask questions like the above. A woman who had long been a sceptic, and whose mind was brilliant, was made to go through deep waters of trouble, largely brought on by her own willfulness. She was rebellious and unsoftened until she came under the influence of a saintly soul who bore heavy trials with serene faith.

The non-Christian woman was impressed; and her own troubles weighing her down almost to despair, she one day wrote to me, asking "what she must do to be saved," distinctly telling me she wanted no stereotyped answer about "believing on the Lord Jesus Christ," for she knew that formula; and what she wanted to know was simply how she could get help to bear her troubles, for she could not do it alone.

She then made a statement of non-belief, preceding each clause of the Apostles' Creed with "I believe not," making a single exception in favor of a possible God. It certainly was not an encouraging field in which to work, and argument was hopeless. She had no Bible, so I bought one with good print, and sent it to her; and then, asking God's help, I answered her letter.

I begged her to begin the New Testament as if it were an unknown book, and read it impartially and carefully. I asked her to pray every day, even if she could say no more than "Lord, help me;" and I told her not to force her belief, and never to give up.

In about a month I had a letter from her, pitiful in its simple statement. She said she was reading and praying every day; but the struggle was a hard one, for she did not believe in the divinity of Christ, and never should, and under all her petitions ran the sad refrain, "Prayer without faith availeth nothing;" but she promised to keep on trying. Within six months that woman was writing to me in triumphant strain, professing her faith in Christ, and anxious to confess it before men, and she is now a devout Christian.

Shall we, then, leave those who believe not to God's own time, or shall we work to bring them in? *Miriam Sterling in the Congregationalist*

Contributions.

What is the Church of Christ?

SUBSTANCE OF A SERMON PREACHED IN DENISON AVENUE CHURCH OF CHRIST, BY J. R. GAFF, THE MINISTER.—ACTS II. 41-47.

I propose to answer some questions frequently asked as "What is the Church of Christ?" "Who are the Disciples?" "What do they believe and teach?"

1st. "What is the Church of Christ?" or "Who are the Disciples?" In a general way I should answer, that about 1800 years ago, ONE JESUS, THE CHRIST, proposed to found a Society, saying "on this Rock," meaning a certain foundation, "I will build my Church." This he accomplished by certain divinely inspired and qualified men, called Apostles, whom he sent into all the world to plant churches, and train them according to his direction. "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit," Matt. xxviii. 19. The Church of Christ is that society, and disciples of Christ are those who have thus acknowledged and follow Jesus. But that general answer would not meet the special question. What is the Church of Christ as represented in this congregation? I answer, this congregation and those in fellowship with it represent a movement to set forth and maintain the original platform and teaching in which Christ and the Apostles placed the Church at the beginning.

2. Where do you find that original position? Answer. Not in the uncertain history of the conflict of creeds, nor on the corrupted pages of ecclesiastical history, but in the original records and writings of those who founded the Church. We start with the universal Protestant consent that "the Bible is the only book of God," and therefore can be the only book of authority in a divine religion. We know not anything certainly about God, or how he regards us, or of his purposes concerning us; or how we shall worship him aright, or what we must do to be saved, or what there is of another world, save what God has told us in this book. Looking into this book we find that he does not accept the "will worship" of men. To his former covenant people who had departed from his law he said "Hear the word of the Lord. . . give ear unto the Law of our God. . . when ye come to appear before me who hath required this at your hands," Is. i. 10-12. And an apostle tells us that "commandments and doctrines of men—have indeed a show of wisdom in will worship—but are of no value against the indulgence of the flesh," that is worship regulated by a human standard and not by divine authority. In truth every answer to man's inquiry for things spiritual and eternal must come from God through his word. The word declares itself to be "able to make us wise unto Salvation through faith that is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good work," 2 Tim. iii. 15-17. Not to accept this is not to take the word of God at its own valuation. Therefore the Disciples, according to a prominent writer, (R. Richardson) "will have nothing to do with anything in religion that is not at least as old as the New Testament."

Where the word of God closes, authority closes and certainly ends. What has been added since has been

added by man, and is of man, and where man begins confusion and uncertainty begins.

3. But do not all Christians accept the Bible? Yes, but as nearly all have their man-made creeds by which they interpret the Bible, as standards of authority in faith and doctrine, if they do not make void the word, they weaken the voice of its authority. Wherever creeds, written or unwritten, are exalted to authority and made tests of communion they draw the mind away from the paramount authority of the word. Just as far as the creed is allowed to interpret the Bible the power of the Bible is lost; the creed becomes the bond of a Church, and just as far as that is a departure from the New Testament the character of the Church of Christ is lost. The more secularian may read the Bible as a duty, or for its history and literature but not to learn what he must believe and do. His creed or his church directs him in that.

It has been well said by a prominent preacher among the Disciples, (A. Proctor) "If a creed contains less than the Bible then it contains too little; if it contains more, it contains too much; if it contains anything different, it is wrong, but if it contains precisely the same it is not a creed but the Bible."

Sectarianism in its best forms is but partial, instead of being full and complete. Each party is supposed to hold some one particular form of truth or doctrine, or form of government of which it becomes the possessor and exponent. They thus become branches, as they are called, of the original Church of Christ which has become invisible, covered up by the branches. Now you can only have the Church of Christ as it is allowed to hold all divine truth; as it stands upon the original foundation, as it is allowed to receive all men on the terms of its original fellowship, as it set forth the ordinances in their original form, place and meaning, as it holds to the same glorious hope as in the beginning, and walks in the same law of love toward all men.

4. But we cannot all be of the same opinion, and therefore cannot understand the Bible alike. You are both right and wrong. We cannot be of the same opinion, nor is it desirable perhaps that we should be. The Bible recognizes differences of opinion, and still commands us to "speak the same thing, and that there be no divisions, but be perfectly joined together in the same mind and the same judgment," 1 Cor. i. 10. It is oneness of faith the Bible asks and not oneness of opinion. Oneness of faith is possible, and it is this oneness makes the Church of Christ one Church or body, Ep. iv. 4-6. The Disciples make the clear distinction between faith and opinion. What ever rests upon undeniable testimony, or is clearly revealed is to be received as a matter of faith; where this is not the case, but where there is room for inference and deduction there is room for opinion, and it may be truthfully said with a distinguished writer (R. R.) that "where the Bible speaks there is no room for opinion; and if any one holds a view which contravenes any declaration of Holy Writ, this is not an opinion but actual disbelief of so much of the word of God."

It were strange if in a book like the Bible with such rich and varied contents there were no room for opinions, but the Disciples hold the unique position that we are not to pitch separate tents on the little hillocks of opinion and throw the shot and shell of opinion into each others camp, but to camp together in the great camp of Faith in the Lord Jesus "who loved the Church and gave himself for it," and storm the camp of unbelief. We do not reject

creeds because of the opinions they contain, but because they are made tests of fellowship and exclude men whom the Lord has received. We say "in Faith unity, in opinion liberty, in all things charity." Let him who holds an opinion hold it as to himself. Therefore the Church of Christ, rejecting theological and dogmatic creeds as of authority and as tests of communion, exalts the Scripture above all, and on the basis of Faith in the Lord Jesus Christ, revealed therein, pleads for the unity of the people of God. Or in other words to restore the order and teaching of the Gospel as it was in the beginning.

5. What do the Disciples teach about the Trinity, regeneration, saving faith, baptism, etc.? Here are questions too numerous to answer now. I will simply say, in many things we agree in substance with other evangelical Christians, but it is our rule in speaking of Bible things to do so in Bible words. We just believe and say what the Bible says about them, no more, no less. Men, in common theological terms to express their ideas, have built up their *doxies* and given a meaning to Scripture it never had before. "If men cannot express their ideas in the language of the Bible, it is pretty good evidence that their ideas are not in the Bible." If the Scriptures are not plain enough in the all important things of salvation, who can make them plainer? Who has authorized uninspired men to make plainer, or put in better language, what inspired men have given us? I may say here, without taking time to develop them, that we accept and teach the following things: "The Divine inspiration of the Scriptures of both Testaments. The revelation of God in the New Testament in the Father, Son and Holy Spirit. The alone and all-sufficiency of the Bible as a revelation of the Divine character and will, and of the gospel of grace; and, as a rule, of faith and practice. The Divine excellency and worthiness of Jesus as the Son of God; his perfect humanity as the son of man; and his official authority and glory as the Christ, the Anointed Prophet, Priest and King—who is to instruct us in the way of life, redeem us from sin and death, and reign in and over us as the rightful Sovereign of our being and disposer of our destiny. The personal and perpetual mission of the Holy Spirit, to convict the world of sin, righteousness and judgment, and to dwell in believers as their Comforter, Strengthener and Sanctifier. The alienation of the race from God, and their entire dependence on the truth, mercy and grace of God, through Jesus the Christ, and revealed to us by the Holy Spirit in the gospel for regeneration, sanctification, adoption and life eternal. The necessity of faith and repentance in order to the enjoyment of salvation here and a life of obedience in order to everlasting life. The perpetuity of Baptism and the Lord's Supper as divine ordinances to the end of time. The obligation to observe the first day of the week as the Lord's day, in commemoration of the death and resurrection of Jesus Christ, by acts of worship such as the New Testament teaches, and by spiritual culture such as befits this memorial day. The Church of Christ, a divine institution composed of such as by faith and baptism have openly confessed the name of Christ: with its appointed rulers and ministers for the edification of Christians and the conversion of the world. The necessity of righteousness, benevolence and holiness on the part of professed Christians. The fulness and freeness of salvation offered in the gospel to all who accept it on the terms proposed.

The final punishment of the ungodly by an everlasting destruction from the presence of the Lord." (Abrev. from "Our Position.") In conclusion, the Disciples do not claim that they are the entire Church of Christ. They who everywhere love and obey the Lord Jesus Christ are his. But we advocate not only the possibility and desirability but the necessity of the Church restored to the original ground of its unity and to its first love in order to meet the purpose of its Lord to bring the world to faith. Blessed is he who finding the path that leads to Zion will walk therein. Who will stand on the Lord's side?

"While the Days Are Going By."

S. M. D.

The familiar lines under the above heading contain wise words of admonition and exhortation. They remind us of the necessity of working now if we would work at all. The "lonely hearts to cherish" and the "weary souls who perish" are here to day, but we say, "So busy to day—no time to spare—to-morrow we will visit and help them." Are there not still twelve hours in the day? Surely some one of those we can give to the work that the Master left to our hands when He returned to take His seat on the right hand of God. While here on earth He gave all His time to just such work as this. He went about doing good, thus leaving us an example that we should follow in His steps. But many of us are so filled with daily cares and duties within our own homes that we feel it to be impossible to reach beyond these. Well, the exhortation is

Let your face be like the morning
While the days are going by

This may seem to be hardest of all, and we ask how is it possible amid the petty worries and annoyances of daily life, that jar so upon our feelings always to wear a face like the morning—a morning without clouds. Only those who sit at the Master's feet, with their faces ever toward the light, can continually reflect the serene brightness of His presence. Mary chose that blessed place, but there was room for Martha, too, and I have often thought that Martha needed it even more than Mary, for she had taken up the burdens of life, and was troubled about many things.

It is true that the "world is full of sighs, full of sad and weeping eyes." It always will be so while sin has dominion over our race. But if we would "help our fallen brother rise" we must wear upon our faces the brightness of the joy and hope that fills our own hearts. I have sometimes met people upon the street—strangers to me—whose faces were so full of peace and light from their perfect faith in God, that I caught the reflection, like a gleam of sunshine after rain, and went on my way feeling that I had received a blessing for the day.

It is our privilege to honour our Lord by showing to all that *He is able to fill us with all joy and peace in believing.*

There are so many—Oh! so many—who need help. The victims of intemperance, and those who suffer from the curse through others, need our daily help. The millions who stretch out their hands to us from the darkness of heathenism, and the thousands around us who are neglecting the great salvation, all need our ceaseless efforts to help them. As followers of the Lord we cannot, we dare not, live to ourselves for a single day. If the Spirit of Christ be in us we will constantly seek to know

The good we all may do
While the days are going by.

"Christ Died For Us."

W. M. C.

Paul says that we are all dead, Rom. v. 12; II. Cor. v. 12; I. Cor. xv. 22. Now, I do not intend in this article to enquire into the nature of the death inflicted upon us, on account of the sin of our first parents, or of the nature of the atonement, but rather to bring out a few thoughts on what we may call substitution. Why were sacrifices offered before the death of Christ? They prefigured Christ's death. They atoned for sin. But chiefly the animal died and man lived. And that is substitution. We will cite a few cases. Our first parents sinned a sin unto death; "In the day that thou eatest thereof thou shalt surely die,"—Gen. ii. 17. Did they die on the day they ate of the forbidden fruit? No, not in the sense in which we all die on account of that sin. Why? Because substitutes were provided, no doubt, in the animals slain to make the coats of skin for Adam and Eve. Lives were taken, but they were the lives of animals. They died and man lived. Of course it was but a temporary provision of a temporary substitution for a temporary relief for man; but it was the dawning of a plan to be afterwards developed in the death of Christ, and man was clothed in coats procured by the sacrifice of innocent life.

Again, Abraham was commanded to slay his son Isaac. Did he actually do so? No! At the last moment, just when the last act in the drama was about to be finished, and the curtain would fall God stopped him and provided a substitute in the ram caught in the thicket by the horns. The ram died and Isaac lived.

When Israel was about to leave Egypt, the last of the plagues inflicted on the Egyptians was the death of the firstborn; but, in the paschal lamb, God provided a substitute for the firstborn. In the families of Israel the lamb died and their firstborn lived. God then claimed the firstborn, but made a provision, so that by complying with the conditions annexed to it, the firstborn of man and beast might be redeemed. The substitute died and the redeemed lived. God has declared that "The soul that sinneth it shall die." Yet, in the law sin-offerings were provided, and the sinner was to place his hands upon the head of the sin-offering and confess his sins, then the animal was slain and the sinner lived.

Christ has died for us, as our substitute, as our Passover, or Paschal Lamb, as our Sin-offering, as the Firstborn of the Father; and no substitute was permitted in his case, no ram caught in the thicket, no paschal lamb was ready to die. No sin-offering to take his place. Man laid hands upon him, but they were not hands of Faith, of Penitence, of Confession, of humble Obedience, but cruel, bloodthirsty, wicked hands, and he must suffer that most cruel death at the hands of cruel men. Christ died and man lives. As the sacrifices lived again in the redeemed lives, so Christ, who is risen, is to live in us, "That they who live should not henceforth live unto themselves, but unto Him who died for them and rose again."

It is an old saying, and one of fearful and fathomless import, that we are forming characters for eternity. Forming characters! Whose? Our own or others? Both; and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of your fellow-beings will yearly enter eternity with characters differing from those they would have carried thither had you never lived. The sunlight of that world will reveal your fingerprints in their primary formations, and in their successive strata of thought and life.

Selections.

The Way is Short.

I think we are too ready with complaint In this fair world of God's. Had we no hope Indeed beyond the zenith and the slope Of yon grey blank of sky, we might be faint To muse upon eternity's constraint Round our aspirant souls. But since the scope Must widen early, is it well to droop, For a few days consume' in loss and teat? O pusillanimous heart, be comforted, And, like a cheerful traveller, take the road, Singing beside the hedge. What if the bread Be bitter in thine inn, and thou unshod To meet the flints? At least it may be said, "Because the way is short, I thank thee, God!"

—Elizabeth Barrett Browning.

Modern Thoughts in Regard to the Bible.

Prof. Fowler delivered the first of a series of lectures on the Bible Sunday evening to a crowded house. We can give but a brief outline of the lecture which took one hour and a quarter in delivery. He said: In response to an urgent request I commence, this evening, a course of lectures on the Bible—its inspiration, genuineness, integrity, and authority. The frequency of such a course of lectures before a popular audience, as we contemplate, is evidence of the sure conviction which prevails in the minds of the people generally in regard to the inspiration and authority of this Book.

The evidence of the divine origin of its several parts were adduced and duly weighed by those best qualified to do so, since which it has been received as the Word of God by the great body of believers in all ages. The church patristic, mediæval and protestant has received the Bible as the inspired Word of God, a few individuals and schools only dissenting. With the great body of believers it is a settled question; and why should it not be? Is it not the sun in mortal heavens for the purest and best people of the world? Is it not acknowledged to be the secret of the true greatness of the greatest nations of the earth? Is it not the champion of liberty? Has it not purified the vitiated atmosphere of heathen nations and brought to them and to us light and peace? or are the blessings of the gospel after all imaginary? Has it not always been and is it not now a bright torch in the advance of the highest civilization waving the way upward to a still higher altitude? Yes, it is all this and more. It is an active resolute power in the world shaping the destiny of men and nations. It is a light to our feet and a lamp to our pathway in deed and in every truth.

The Bible has had its enemies in all ages—or rather its enemy, which is the Devil, who has waged against it unrelenting warfare. He has changed his tactics many times, his manner and method of attack, but his passion never abates. At one time he hurls against it the thunderbolts of his anger and brings up to the charge the weapons of Vulcan and the artillery of hell. At another he dresses his cloven foot, dons the priestly attire and appears in the garb of a saint in the sanctuary of the Lord an avowed friend of the cause of Christ. He can say pretty things of Christ and manifest a deep interest in the welfare of sinners. It is in their behalf—in order to their speedy conversion that he would modify the Bible. He would declare from the bosom of the church that much of the Old and New Testament is legendary and unworthy of credence. He would eliminate the miraculous elements from the Scriptures and deny

their inspiration; and all this he would have us believe is in the interest of poor sinners. He would teach us that the goodness, purity, love and beauty of Christ should be everything.

Sinners must be taught that they are not so very bad after all, that they must come into touch with the goodness, beauty, love and purity of Christ's life and to the blood of the atonement for forgiveness and acceptance.

Yes, Satan becomes a preacher of "sweetness and light" while he insidiously and maliciously tries to bury out of sight the divinity of Christ, the inspiration of the Bible and the grand idea of the atonement.

No book has been subject to the same searching criticism as the Bible. It has been in the hands of its enemies and open to their scrutiny in every age. It survived the fire of the early centuries, came forth unharmed from the hands of the Scholastics of the middle ages, remained in its integrity after the destructive criticism of the German Rationalists had exhausted itself; and now we behold it just coming out of the scorching heat of this nineteenth century criticism without a flaw and as pure as gold.

Its enemies die and are soon forgotten, their high criticism remains to be known as pseudo-criticism but the Old Book lives right on untarnished by time and unimpaired by its foes and the doctoring methods of its avowed friends. The rationalism under the name of the Higher Criticism of the present day is a most dangerous form of infidelity. Doubt and suspicion follow in its train. It creates about the Bible an atmosphere of distrust. It asks: Is the Bible inspired? Is it worthy of credence? Who made it? as though these questions had been in doubt up to this time.

It denies the claimed antiquity of the Pentateuch and affirms that the religions of the Jews was only the development of the Hebrew mind. The miracles of the Bible are eliminated and Christianity is declared to be only a system of ethics. Christ at best was only a splendid man and the story of his resurrection is a fable unworthy of credence.

It takes away the jewel and asks us to admire the casket. It is dangerous not only because of its teaching but because it has for its advocates many who are the avowed friends of the Bible. It is well-known that one enemy in the camp is more dangerous than many without. One man from the inside can open the gate which a whole army could not force from without.

It makes human knowledge the primary element in theology and comes to the attack with the prestige of learning which is everything in the estimation of many. While the truly learned should be respected for their attainments, yet we are reminded that the boast of learning has been a marked characteristic of all such schools of thought. The truly learned do not forget this and they know that Scholasticism flourished best during the dark ages. Its hyper-critical, hair-splitting logic was unable to withstand the light of truth. Like much of the higher criticism of the present day, it was learned and critical but it was pseudo-critical.

The Reformation shook the system to its foundation—Luther himself leading the attack. That this is an impartial representation of the attitude of the advocates of the Higher Criticism to the Bible, he showed from quotations of many prominent authors of the present day. He quoted from advocates of the Higher Criticism to show that he had not misrepresented them. He represented the critical method as a journey, the destination

was infidelity. Some can be found at all stages of this journey. They do not agree among themselves. This was illustrated and confirmed.

The Bible was written by about forty different writers and at different times and places, from Moses to John and from the wilderness of Arabia to the isle of Patmos.

He quoted from Origen, Tertullian, Clement and Irenæus, the latter of which was a disciple of Polycarp who was a disciple of the apostle John. These writers quoted extensively from the New Testament—thousands of quotations can be found in their writings but they did not quote from any other books as authority. This shows that these books were in existence at that early period and that they were recognized as the only books of authority.

The disciples believed what they taught, in evidence of which they suffered and died for the cause. This did not prove Christianity true but it did prove that they were sincere in what they believed and the chief features of Christianity were such that they were not liable to be deceived. He then stated some undeniable facts, some of which are that, (1) The Bible was written by different men and at different times and yet it is one book. It tells one story. (2) It inculcates the purest morality. (3) Its writers claimed inspiration. He showed, viewing these facts from the standpoint of those who deny inspiration, that the writers of the Bible were liars and that those impostors and deceivers have given to the world the purest standard of morality.

Uninspired men writing at different times and in different ages have written books which when put together form a combination more intricate and complete than the mechanism of a watch. The critics can believe all this, and yet ask us to eliminate the miraculous element from the Bible! But viewing these and other facts from the standpoint of inspiration they are plain and consistent.—Fairfield Herald.

Pew Rents.

Certain clergymen in the Church of England have commenced a self-sacrificing crusade against an evil which mars the Christianity of the present day. A Brockville clergyman has made it a condition of his acceptance of the rectorship of that church that no pew shall be rented, and that no entertainments for the collection of money shall be given. The rector of St. Martin's, Montreal, has taken similar ground on the pew question. These men, like true knights, have assailed at their personal risk, a tremendously strong fortress without counting the odds. All the moneyed influences of the church are in favour of the pew system, and all its money interests are supposed to be. The house is called the house of God; but all the best portions of it are rented out to the highest bidders, and are held to belong to them, to the exclusion of others, so that in any fair use of language only the outskirts of the sanctuary—in some old world churches only some bare benches without backs—can still be called the house of God; the rest belongs to the squire, to the church wardens, to the well-to-do citizens, and, in fact, to whoever can afford to pay for it. This state of things is not a recent one in the church. As early as the days of the apostle James it seems to have been the custom to say to a man in a gold ring and goodly apparel, "sit thou here in a good place," and to say to the poor man, "Stand thou there, or sit here at my footstool;" that was a pretty rapid degeneracy from those happy first days

when all were brethren in distress, and no man counted aught of the things he possessed as his own. It was but a step from that to our present pew system, under which the equality of brotherhood, so essential to Christianity, is entirely ignored and under which the poor man finds no place in the church which he can take with self-respect. The whole pew system is a concession to worldliness which robs the church of its evangelistic privileges, and which, as a means of raising the money necessary for the support of the Gospel, robs the Christian of the privilege of spontaneous giving. Our churches have become places where the poor are not at home and where the rich are classified according to their wealth. All this traffic in sacred things should be swept away as similar abuses were of old, with "a whip of small cords." Those churches which have done so have not come to grief. Indeed, it has, we believe, been found, where it has been possible to test the question, that more money proportionately is raised on the voluntary than on the compulsory system. There are churches in which not a cent of pew rent has ever been collected. On the subject of raising money by entertainments and bazaars there is more room for discussion. Social intercourse is an essential element of church life, and people may at times be allowed to pay for what they enjoy, though it is better, where possible, to act on the family principle, but as a means of raising money, no method is at all equal to direct giving.—The Witness.

Dr. Dollinger's Last Words on Papal Infallibility.

The following letter from the late Dr. Dollinger is believed by his friends in Rome to express his latest views on the subject of which it treats. It was addressed to the pastor of the American Episcopal Church in Rome, the Rev. Dr. Novis:

"MY DEAR NEVIN,—I suppose your influence is sufficiently strong to get a short article or notice inserted in one of the Liberal papers, contradicting the lies that have been spread over all Europe respecting my contemplated or consummated submission to the Vatican decrees. I have neither written nor done anything that could have given occasion for such a rumour. The circumstances which are mentioned in some papers are gratuitous inventions. I have only three weeks ago published a lecture (Allgemeine Zeitung, April 6th, 7th, 8th), in which I state in so many words that nobody possessing a scientific culture of mind can ever accept the decrees of the Vatican Council. Having devoted during the last nine years, my time principally to the renowned study of all the questions connected with the history of the Popes and the Councils, and, I may say, gone again over the whole ground of ecclesiastical history, the result is that the proofs of the falsehood of the Vatican decrees amount to a demonstration. When I am told that I must swear to the truth of these doctrines my feeling is just as if I were asked to swear that two and two make five, and not four. Pray, my dear Novis, let me have some news of what is going on at Rome. Perhaps you can also obtain the reception of a similar notice in one of the American papers.—Totus Tuus, J. DOLLINGER, Munich May 4, 1879."

The Bible is now translated into the languages of nine-tenths of the people of the earth. In the early part of this century it could be read by only one-fifth.

THE PUBLIC WARNED.

Many people are deceived into neglecting bad blood, dyspepsia, constipation, etc., and thus allow these and other diseases to become established. Act promptly by using nature's blood purifying tonic, Burdock Blood Bitters, which regulates the entire system, curing all diseases of the stomach, liver, kidney and bowels.

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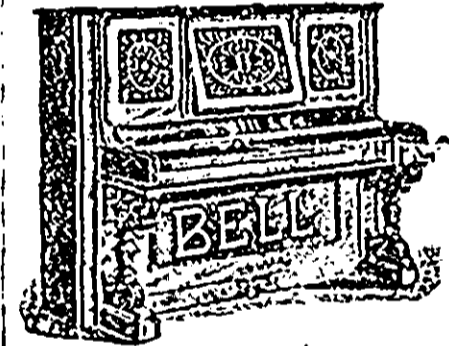
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TORONTO, MAY 15th, 1890.

Special Notice.

As the Provincial Government has determined to hold the general elections Thursday, June 5th, the day on which it was arranged the Annual Meeting should convene at Owen Sound, the Board of the Co-operation has decided that in the circumstances it would be wise to postpone the meeting one day, that is until Friday, June 6th, and to ask the brethren and sisters to go prepared to remain, if necessary, until Tuesday the 10th. In this emergency we trust our brethren will have in mind what our Saviour said on one occasion: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

"After Many Days."

We have at last heard from the *Canadian Baptist*, thanks to our friend Mr. Waddell. It will be of interest to our readers to peruse the following editorial note found in the *Baptist* of April 24th:

In the statement quoted from the ONTARIO EVANGELIST in Bro. Waddell's letter in another column, the EVANGELIST states that the *Canadian Baptist* still refuses to send us an exchange copy, though repeatedly and respectfully and personally requested to do so." In reply to this we can only say that the present editor has not the slightest recollection or knowledge of any such request. In fact we have to confess, though it may not be to our credit to do so, that until we received Bro. Waddell's letter we did not know of the existence of THE EVANGELIST, or that the "Disciples" had an organ. We have inquired of Bro. Roberts, who has been connected with the *Baptist* as Business Manager for years, and he knows nothing of any such request. We should feel very much chagrined if we thought that those who know us would believe us capable of treating any one with such discourtesy as that charged against us. If the publishers of THE EVANGELIST will send us a copy of their paper that we may get the correct address we shall be glad to put it on our exchange list. The subject-matter of Mr. Brown's letter is sufficiently dealt with by Bro. Waddell. With reference to the proposed change of name we may venture a single remark. While we are sure that the Baptist Convention will welcome cordially and hear respectfully any deputation that the Disciples may be pleased to send, we cannot suppose that the proposal in respect to change of name could be entertained for a moment. We do not suppose that *Baptist* is the name that would be preferred by the members of the denomination, had it not become historic. As a matter of fact we do not suppose it was ever chosen by themselves. But we feel sure that even were a change possible—as it clearly is not—the Baptists of Canada would never consent to adopt a name which belongs in common to all disciples of Christ, and the adoption of which as a special designation seems to be, by implication, an attempt to de-Christianize the brethren of all other denominations.

With reference to this we wish to say that we do not hold the present editor of the *Baptist* responsible for

the act of discourtesy in question. But we cannot say the same of Mr. Roberts, the business manager, although he says he knows nothing of any such request. We do hold him responsible for refusing to put THE EVANGELIST on the *Baptist* exchange list; for as stated before he was "repeatedly and respectfully and personally requested to do so." And not only so but upon one occasion when the editor of this paper made the request directly to Mr. Roberts in his own office, he took the name and address of the paper, and promised to send the *Baptist* to us. This was in February, 1889, but not a single copy of the *Baptist* came into our hands from its own office until we received a copy of the issue for April 24th, 1890. In the early part of this year a similar application was made to Mr. Roberts; he then gave no explicit intimation whether he would exchange or not; though the writer received the impression that he did not want to, and, as a matter of fact, he did not. Some three years ago the same request was made to Mr. Roberts by mail, and by mail it was refused. Mr. Roberts is no doubt a man "troubled about many things," and these facts may have escaped his memory, but facts they are nevertheless.

Passing to the latter part of the above note, it will be observed that the *Baptist* says, "We cannot suppose that the proposal in respect to change of name could be entertained for a moment." And we may be permitted to say, that for our part we thought Bro. Brown over-sanguine by far in making the proposition. We were not ignorant that the Baptists are very much attached to the name "Baptist," albeit it is a name, which, if the *Canadian Baptist* please, being adopted and cherished by a particular body of professing Christians, by implication, if no more, declares that all others than Baptists are un-baptized. We here waive discussion of the point raised by the *Baptist*, that we use the name "Disciples" in an exclusive sense, but we call attention to the fact that Baptists use the name "Baptist" in such a sense. Furthermore, is it not obvious that the Baptists, by more than implication attempt "to do Christianize the brethren of all other denominations," by their practice of close-communication? Even a child can see, when his attention is directed to the matter, that it is something very near akin to mockery to call a man brother and then ostentatiously refuse to eat with him. The Baptists cannot lay a charge of de-Christianizing against the Disciples without inviting a reference to the old proverb concerning "people who live in glass houses."

A great many copies of this issue are being sent out as specimens. Our friends will understand that they incur no obligation to us by receiving such copies.

Bro. Hertzog's many friends will be glad to hear from him again through the EVANGELIST. We thank him for his kind words and good wishes. He is doing a noble work in Rochester.

We are glad to know that Bro. T. L. Fowler is enjoying himself in Nebraska and that his work in church and college is prospering. The article which we clip this issue from the *Fairfield Herald* is a report of the first of a series of lectures delivered by Bro. Fowler by special request in order to withstand the "rationalizing" of the Congregational minister of the town. The Congregational minister has left Fairfield.

There should be a good representation of Sunday school workers at the Annual Meeting. As will be seen by reference to another column a thoroughly practical programme has been prepared for the benefit of those who are engaged in Sunday school work.

TO SUNDAY SCHOOL SUPERINTENDENTS.—If you have not already filled up and forwarded to the committee the blank report sent to you for statistics, you are urgently requested to do so without delay. The committee desires to present a full report to the Annual Meeting.

We cannot find space to publish the many compliments paid to the CANADIAN EVANGELIST. We must content ourselves by here making a general acknowledgment of the generous words of appreciation received. We trust the paper with each issue will be more worthy of the support of Christian people.

Some of our old friends are enquiring how about those subscribers whose time on the monthly had not expired when the semi-monthly began? They will receive credit on the semi-monthly list for half the time due them on the monthly; in other words they will get the same number of papers, but in half the time and a better paper at that, i. e. they will get more than they bargained for.

The first Lord's Day in June is the day on which the Sunday schools are asked to take up a collection for Foreign Missions. There was quite a general and a liberal response to the appeal last year, and we trust it will be more general and more liberal this year. Give the children a chance to contribute; it will do them good; and it will do you good to see the delight they take in the giving.

If you should ever feel like saying that we are slow to contribute to the mission treasury above all those that dwell in Canada, read this extract from a late issue of a contemporary:—"The treasury is empty, and I require about \$2,300 to enable me to pay salaries due 1st inst., to forty-four missionaries. Brethren for the love of Christ do send me the money immediately, so that our obligations can be met."

Since engaging in newspaper work we have found the *Christian Evangelist*, of St. Louis, foremost among our big journalistic brethren in the States in giving us encouragement. As usual it has a word of cheer and our new departure. Here it is: "As the CANADIAN EVANGELIST promised some weeks ago, it has come to us enlarged and greatly improved. It is a clean, pure, gospel paper, and we wish it abundant success."

The May number of the *Missionary Tidings* is largely a memorial one to Mrs. Sarah E. Shortridge, late Corresponding Secretary of the Christian Woman's Board of Missions of the United States. Mrs. Shortridge died April 1st, "after many months of painful, wearying illness." She was a noble Christian woman, possessing unusual gifts of head and heart. The conspicuous success which has attended the work of the sisters in the States is said to have been largely due to her good judgment and fine executive ability.

Only fifteen of the 212 presbyteries of the Presbyterian Church of the United States have not yet voted on the question of revision of the Westminster Confession, and of these only

one is in Alaska and several others in foreign lands. Of the 197 that have voted, 128 have declared themselves in favor of and 65 against revision. It is safe to say, therefore, that two-thirds of all the voting presbyteries will be found agreeable to the proposition which the General Assembly submitted to them last year, and this should be a sufficient proportion to warrant the Assembly in undertaking the work of revision.—*The Mail*.

We have received another communication from Mr. Waddell, Baptist minister, Hillsburg, which we are compelled to hold over until next issue. In the meantime let the reader consider the following paragraph from his pen found in the *Canadian Baptist*:—"Evidently Mr. Brown thinks the name is the greatest, if not the only hindrance to union. He needs to learn that Baptists differ from Disciples in regard to the doctrines of (1) Hereditary and total depravity; (2) The nature of regeneration; (3) Perseverance of the saints; (4) The nature of faith in regeneration; (5) The agency of the Holy Spirit in conversion; (6) The design of the ordinance of baptism; (7) The prerequisite to the privileges of church relation. Disciples are open communionists. W. J. WADDELL." Hillsburg, April 14, 1890.

It has often been said that it matters little to a man what kind of death befalls him, if so be he is prepared to go. But it cannot be said that it matters little to those nearest to him who are left behind to mourn. An illustration of this is found in the excessively distressing circumstances of the death, on the 21st of April, of Bro. Henry Smith of Erin. Within a few rods of his own doorstep, and within a very few minutes after leaving the house in his usual health and in unusual spirits, his body lay upon the ground a mangled corpse, gored to death in the darkness by one of his own bulls. It is believed that the first charge of the furious beast rendered Bro. Smith insensible, if it did not instantly kill him, so that in all probability he suffered little, if any pain, and it might be said he died an easier death than many a one who has died on his bed with his dearest friends around him, after having been tenderly nursed for weeks or even months. Easier for him, but, alas! not for the stricken widow who was denied one word of farewell, who was not permitted the luxury of ministering to her husband during one brief moment of conscious or even unconscious life, and who was a painfully unwilling spectator of the lifeless body being still within the power of the mad brute until help came to lead him away. No wonder if Sister Smith was well nigh crazed at the time, and still finds it impossible to prevent her mind from brooding over the terrible way in which her companion of many years was taken from her. But, thank God, to this dark picture there is a bright side: Bro. Smith had not taken the awful hazard that many take of preparing to meet his God in the hour and article of death, he was a Christian for many years; and for Sister Smith there is this assurance that even for so great a grief as hers "there is a balm in Gilead, there is a physician there"; the Lord is able and willing to deliver such as put their trust in Him.

HIGH TIME TO BEGIN.

After a long winter the system needs a thorough cleansing, toning and regulating to remove impurities and prepare for summer. Thousands of testimonials show that Burdock Blood Bitters is the best spring medicine ever discovered, producing a feeling of buoyancy and strength. It removes that tired, worn out feeling, and restores lost appetite.

Church News.

GLONCAIRN.—Bro. Colin Sinclair was holding special meetings at Gloncairn last week.

NANAGAWA.—Bro. J. K. Hester, of Quelfh, makes regular visits to this point every fourth Lord's day we understand.

MIMONA.—The brethren at this place have determined this season to enlarge their house, brick it, and generally put it in first-class condition.

BOWMANVILLE.—We have just closed a ten days' meeting, resulting in six baptisms, men and women. Two others were baptized in March. F. W. BAUGHMAN April 17th, 1890.

WEST TORONTO JUNCTION.—In our April number we mentioned that work was about to commence on the new building. The contract is now let and building started. The audiences are growing. Everything in connection with the cause here is very encouraging.

SELKIRK.—The annual meeting of the Church of Christ, at Selkirk, will be held commencing on the 19th inst., and will be continued over two Lord's days, during which time Bro. W. D. Campbell will proclaim the Gospel. All visiting brethren made welcome. J. FRY.

May 5th, 1890.

Last Friday evening's entertainment in the Disciples Church was a decided success in every particular. The entertainment was under the auspices of the Children's Mission Band. A good programme was presented, consisting of speeches, readings, recitations and music. The speakers were the Rev. Messrs. McRobbie, Sinclair and Brown. The house was well filled by an appreciative audience, who responded to the children's call by contributing a good sum to the cause.—*Ridgeway Plaindealer*

TORONTO.—The service of Sunday evening, the 4th inst., was under the auspices of the Young People's Society and conducted by Bro. Gaff. Two of the young men took part in speaking. W. R. Ballah spoke on "Turning Points," and C. C. Crawford on "Young People's Work in the Church." Bro. Bradley, of Washington City, who is actively engaged in temperance work, being present, delivered a stirring address. On the 11th inst., Bro. Prosser filled the pulpit here while Bro. Gaff preached for him in Oshawa.

MINNEBONA.—The masons commence on the foundations of our house of worship to-day. We have the material all on the ground, and with good success we hope to open the same the first Lord's day in June. Could not some good brother come up from Ontario to help us at the opening and continue meetings for a few weeks? We feel assured that with our Heavenly Father's blessing much good would be done. We are thankful for the assistance already sent us from Ontario, and we trust our brethren will still further aid us to complete this work.

May 2nd, 1890.

R. J. DARROCH.

DEVON AVE YOUNG PEOPLE'S SOCIETY. The closing week-night meeting took place on Thursday evening, the 8th inst. An excellent program was rendered, consisting of music, reading and speaking. This being the closing meeting of the season they invited Mr. E. E. Sheppard, of Toronto Saturday Night, to deliver an address. This address was cheerfully given and heartily received, and the young people will be pleased next year to welcome the speaker again. Subjects for Young People's Sunday morning meetings:—

May 25, Cheerfulness—Psalm c., 2.
June 1, Sobriety—Titus ii., 2-6
June 8, Evil Speaking—Jas. ii., 11.
June 15, The New Heaven and the New Earth—2 Peter iii., 13.
June 22, Conditions of Effectual Prayer—Matt. xxi., 22.
June 29, A Suffering Christ, a suffering Christian—John xv., 20.

The *Christian Examiner* hits a good many people in an article entitled "Joining a Pastor." It says they do not join the church. They "unite themselves" to the popular pastor. While he stays, they stay. When he goes, they scatter and hunt for the next popular pastor to join.—*Herald*.

Co-operation Notes.

Let all take notice that the annual meeting will convene Friday afternoon, June 6th, instead of on Thursday, June 5th, on account of the Elections.

We hope none of our brethren will so exhaust themselves in political labors, that they will feel indisposed for the Lord's work. We were conversing with one brother who is considerably interested in the present contest, but he purposes to be at Owen Sound no matter who wins. And so should we all.

Money continues to come in for Home Missions. Some pledges are, however, still unpaid. Will those concerned please remember that the Mission year is about drawing to a close and that all sums subscribed are now needed to enable the Board to close the year free from debt.

The following sums have been received since last report:—

D. F. Kilgour.....	\$ 5 00
Palmer Wilbur.....	1 00
Mrs. E. S. Kilgour.....	20 00
E. S. Kilgour.....	5 00
S. Black.....	1 00
Subscriptions, Maravillo.....	2 00
Daniel Ostrander.....	15 00
Mrs. S. J. Ostrander.....	15 00

These returns from the May collection have already come in:—

Church, Maravillo.....	\$17 50
St. Thomas.....	17 00
Erin Centre.....	9 00
Erin Village.....	6 89

Contributions for Hamilton Building Fund continue to be made. As the building is now going on the money is required forthwith. These sums have been paid since last issue:—

E. S. Kilgour.....	\$10 00
D. F. Kilgour.....	2 00
John Webb.....	2 00

Elsewhere will be found directions for reaching Owen Sound. In our next number we may give some points as to Time tables on the various railways.

Be sure to get a Certificate from every agent from whom you buy a ticket, certifying that you have paid full fare one way; that will entitle you to return for one-third single fare after the certificate has been filed by the Secretary of the Meeting. If you neglect to secure a Certificate you will have to pay regular rates.

Don't forget the request of the Owen Sound Church, that all who expect to attend should send their names by May 21st, to Mrs. A. LEAVENS, Owen Sound.

And finally bear in mind that the brethren and sisters in Owen Sound are making preparations to entertain a large company, and that Robert Moffett is to be the chief speaker. The present prospect is for the best Annual Meeting of recent years. Let there be a grand rally of the brotherhood. GEO. MUNRO, Cor.-Sec.

A letter from Bro. Hertzog.

DEAR CANADIAN EVANGELIST:—You came with such a nice new dress and shiny face that I scarcely know you, but you are a welcome visitor and I am glad you have doubled your visits and doubled your size and doubled the price, and I am sure you will quadruple the good to be accomplished through your agency. Your reports from the churches and records of changes vividly call to memory the days I spent among your friends and supporters. Will the churches again have such noble leaders as Brethren Block, Parkinson, Royce, Stewart and others who have been called to their reward? I seized my pen to tell you something of the work in Rochester, and first I must acknowledge the receipt of four dollars sent by Sister J. A. C. Anderson from the friends at Ridgetown, and this reminds me that it is just four years since we started the work in this city and up to last January we were meeting in halls, and many other obstacles were in the way of rapid growth. Since we opened the new house of worship, twenty have taken their stand with us and these for the most part are permanent residents of the city. More than a hundred have been enrolled since we began this work but the drain on us by removals has been unusually severe. We have now a membership of seventy-five and a good outlook for continued growth. We have a model church building and considering the time since we began operations here we think we have a model church. I am sure I never was in a church where we

had better prayer-meetings than we have here and our Sunday school is also growing. The young people of the church are also associated in the "Christian Endeavor" work, and it is proving very helpful to them in their spiritual attainments. We have some eight or ten members in the church who formerly lived in Canada and some of them will welcome a visit from you. The entire property of the church here cost fourteen thousand dollars; this includes lot, house, furnishings, etc. Fully ten thousand of this has been paid and we have assumed three thousand to be paid in five years and the other thousand is now being covered by pledges and the payment of subscriptions heretofore made but not paid. We hope to cancel the thousand-dollar matter before the first of July. This church is already wielding a large influence in this city and it is destined to take rank among our strong churches of the east. The people are tired of their old speculative theologies and find in our statement of truth that which is more in harmony with our advancements in all other departments of truth. Men are not willing to accept the theories of three centuries ago when placed alongside of the word of God. We feel the Lord has given us an open door and here, under the shadows of two theological seminaries and one university, we find a people ready to listen to the simple gospel of Christ and ready to enroll the names as Christians taking Christ as their creed and His word the only rule of faith and life. And now wishing you long life and a prospering journey and with Christian greeting to all the homes to which you go with your message of life, I remain your patron,

O. G. HERTZOG.

Rochester, N. Y., May 6th, 1890.

Program of the Annual Meeting of the Co-operation of the Disciples of Christ in Ontario.

Owen Sound, June 6th to 10th, 1890.

Friday, June 6th.

2:20 p.m.—Devotional Exercises. Address of Welcome. Responses. Social Meeting.

7:30 p.m.—Song Service.

8:00 p.m.—Preaching, Robt. Moffett. Saturday, June 7th.

9:00 a.m.—Devotional Exercises.

9:30 a.m.—President's Address. Report of Board. Reports of Standing Committees. Reports of Committees on Christian Union.

1:30 p.m.—Devotional Exercises.

2:00 p.m.—Sunday School Work:—

1. "How shall we retain the grown up pupils in the Sunday school?"—Miss Jessie R. Agnew.

2. "How can we best secure the interest and co-operation of the home and church in Sunday school work?"—Miss Annie Leary.

3. "Sunday schools and their relation to missions."—Mrs. Jas. Lediard.

4. "The teacher—his qualifications, etc."—James Lediard.

5. "The lesson—its preparation and presentation."—C. C. Pomeroy.

6. "How shall we secure large and regular attendance at the Sunday school?"—H. T. Law.

7:30 p.m.—Song Service.

8:00 p.m.—Preaching, Robt. Moffett.

Lord's Day, June 8th.

11:00 a.m.—Preaching, Robt. Moffett.

12:30 p.m.—The Lord's Supper.

3:30 p.m.—Preaching.

7:00 p.m.—Preaching, Robt. Moffett.

Monday, June 9th.

9:00 a.m.—Devotional Exercises.

9:30 a.m.—Unfinished Business. Now Business. Appeals for aid from mission points. Reports of committees and consideration thereof.

1:30 p.m.—Devotional Exercises. Treasurer's Report. Unfinished Business.

7:30 p.m.—Song Service.

8:00 p.m.—Preaching, R. Moffett. Tuesday, June 10th.

9:00 a.m.—Devotional Exercises.

9:30 a.m.—Unfinished Business. Adjournment.

How to Reach Owen Sound.

Owen Sound is the terminus of the Toronto, Grey & Bruce division of the Canadian Pacific Railway and sitsuate on the Georgian Bay. It is twelve miles distant from Allenford station on the Grand Trunk Railway (Georgian Bay & Lake Erie Division). Two stages run daily each way between Allenford and Owen Sound, and additional accommodation will be provided for at Annual Meeting time if required.

Visitors from east of Toronto will come to Toronto, thence by T. G. & B. to Owen Sound. Those from Hamilton and St. Catharines will also come by way of Toronto.

Those from London district may also come to Toronto, thence to Owen Sound by T. G. & B. or to Stratford, thence on the Georgian Bay & Lake Erie to Allenford, thence by stage to Owen Sound.

Those from Guelph district may take the Wellington, Grey & Bruce to Palmerston, thence by Georgian Bay & Lake Erie to Allenford, or Grand Trunk to Georgetown, the Hamilton & North Western to Cardwell Junction, thence T. G. & B. to Owen Sound, or the O. P. R. Fergus and Elora Branch via Cataract to Orangethorpe, thence to Owen Sound by C.P.R.

We understand that good connections can be made by all these routes. It would, however, scarcely be safe to publish Time tables, as slight changes are frequently made at 1st of May.

Owen Sound is very easy of access and we trust there will be a grand gathering on the 6th of June next.

C. A. FLEMING.

What Would Farmers do With Their Grain?

That question is sometimes put as a poser, when one talks of Prohibition. Is there anything in it? Let us see. The distilleries of the land consumed last year 19,000,000 bushels of grain—corn and rye. The breweries consumed 26,000,000 bushels more, chiefly barley. The total amount of grain consumed, therefore, in all branches of the liquor traffic was 45,000,000 bushels.

How does this compare with the total crop of grain.

The "American Almanac" gives the crops of rye, barley and corn in this country for 1886 as follows: Corn, 1,665,441,000 bushels; barley, 60,000,000 bushels; rye, 26,000,000 bushels. (The figures of 1887 are not given, except in the case of corn.) The total crop of the country in those three grains in 1886 was, therefore, 1,751,441,000 bushels, or nearly forty times as much as was consumed in the manufacture of liquor.

Only one bushel, therefore, out of every forty produced, was purchased by the makers of liquor.

For two products made out of this grain by the distillers and brewers—that is for the beer, whiskey, etc.—the retail dealers received, at the lowest estimate we have seen made, 700,000,000. Of this sum, about \$20,000,000 reached the farmers for the grain products used. That is, for every thirty-five dollars received by the saloon keeper the farmer received one dollar as his share for furnishing the materials used in making the liquor.

One dollar out of every thirty-five!

Does it pay? Suppose the saloons were all closed, where would the \$700,000,000 now spent in them go? Let Atlanta answer that question. Six months after the saloons of that city were closed, the Secretary of the Chamber of Commerce wrote us that every retail business in the city had increased from 16 to 40 per cent. Why? Because the thousands of dollars that had hitherto gone to the saloons were then being spent for bread and meat, boots and shoes, flour, potatoes, eggs and all

manner of provisions, coal and clothing and carpets. If such a change were to come to this whole country, there would be such a boom in the produce markets inside of six months that it would make the farmer's load fairly swim. And instead of receiving, as now, one dollar out of thirty-five spent for products of the farm, his proportion would be nearer ten times that amount.

Then, too, the thousands of distillery-fed cattle that now come into direct and ruinous competition with farm-fed cattle, would be removed, at the same time with the increased demand for beef.

What, then, would the farmer do with his grain in the event of Prohibition? He would do with thirty-nine out of forty bushels just what he is doing now, and the other one bushel would be called for by the increased demand for flour and meal, bread and meat. The old farmer had the idea when he answered the question by saying, "We will raise more hogs and less hell!"

Kansas is a farming State. What do the farmers of Kansas do under Prohibition? Well, they don't seem to worry much over it, for Governor Martin of that State, who had been an opponent of Prohibition when it was first voted on, wrote one year ago last July as follows:—

"The most wonderful era of prosperity, of material, moral and intellectual development, of growth in country, cities and towns, ever witnessed on the American continent, has been illustrated in Kansas during the six years since the temperance Amendment to our Constitution was adopted, and especially during the past two years, the period of its most energetic and complete enforcement." *The Voice.*

Restored His Hearing.

I hereby certify that I was quite deaf for over three years—during which I spent a good deal of money for medicine and doctor's bills—but all to no purpose. Last fall I called on a specialist, Dr. W. F. Morrison, whose office is No. 85 Queen street, over M. Y. Keating's book store. I am happy to say that he restored my hearing to my entire satisfaction, and with but a very little expense to me.

FRANK SMITH,

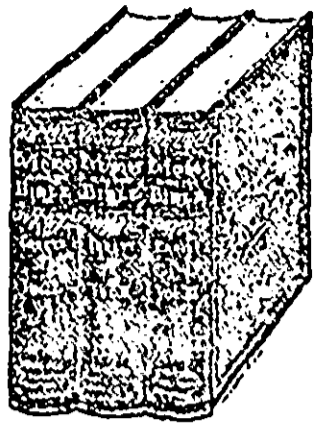
Port Dalhousie, March 27th, 1890.

The very core of healthy and happy discipleship is the willingness to deny self and to let the Master have His way. This principle runs through all the deepest, richest experiences of the blood-bought and consecrated believer. God's people are never so exalted as when their pride and self-seeking are down in the dust; never so enriched as when they are emptied; never so advanced as when they are set back in their worldly ambition; never so near the crown, as when bearing a cross for Jesus. Nay, all our crowns are made out of crosses borne for Him. O that God would empty us, at whatever cost, that our souls might be filled unto His glorious fulness, and overflow with benefits and blessings unto others!—*Christian Intelligencer.*

The question of questions is, then, What principles shall rule the life, and give it its tone and direction? For the building of character, what principle of life can equal that which the Saviour enthroned in His love—which includes devotion to all the highest ends of our being—the service of God and humanity. To really take this principle into life is to crown Christ in the heart. Christianity is simply love, in its truest, highest meaning. Love is of God, and he that loveth is born of God. Love is the first commandment, the sum of the Law and the Prophets. How reasonable a thing it is, then, that Christ wants to do for us all, to enthrone in all our hearts the spirit of His own loving life as the highest law of duty, and the truest joy of living!—*Sunday School Times.*

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Woman's Work.

To the Sisters.

WE ARE LABORERS TOGETHER WITH GOD.

This should be the spiritual position held by every man and woman who is a child of God by faith in Christ Jesus.

In the first place, are we as members of the O. C. W. B. M. doing all we can to promote the welfare and further the interests of our own Auxillary, and to make our meetings profitable and pleasant?

A Suggestion.

In looking over the various religious periodicals of the day, one is impressed by the great advances being made in regard to missionary work, church building, etc., among our people; and it makes the righteous soul rejoice, while none who desire the prosperity of Zion would have it otherwise.

Now, it may be urged that no Christian should indulge in questionable tactics; granted, but the fact remains. And while money, and a great deal of it, is needed, still we contend that the money which is offered to the Lord should be clean money.

each other and our faith in the gospel, so that we may be able to say, "Lord, not my money alone; but my heart, my hands, my voice, myself, I give for Thy service."

Mrs. Wm. ANGLE. Wainfleet, April 7th.

The sisters in Owen Sound were desirous of having some American sister of experience in the work with them in the Annual Meeting. The members of our Board were conferred with and all agreed that it would be a great pleasure to have with us some of our dear sisters who are older and more experienced in the work than we are.

We shall greatly regret it if any of our sisters shall be discouraged or deterred from attending the meeting because of our inability to have with us some sister from abroad. That is only an added reason why all should come.

The suggestion by "A Sister" in the last EVANGELIST is worthy of note and ought to be acted upon. This work is new to us all, and we greatly need the assistance that can be gained by a free interchange of our best thoughts and methods of work.

I understand this to be a suggestion that we should have a programme prepared for each monthly meeting, and I heartily approve it. It had been in my mind to bring that very thought before our Annual Meeting, and if approved of to suggest that a committee be appointed who should prepare the subjects for the coming year.

A minister was officiating at a communion service at a Methodist chapel in a small fishing village. Noticing a peculiar smell from the solitary cup of "wine" on the table, he called to his steward, an old sea captain, and asked, "What have you put in the cup?"

Foreign Missions.

Contributions.

The following sums have not heretofore been reported:

Table with columns for location and amount. Includes Ontario Church, Earton, Mimosa, Warton, Erin Village, Owen Sound, Howmanville, Kilsyth, Sunday School, Owen Sound, G. Wells, Acton, Bequest, will of the late Abram Farwell, Oshawa.

Several conventions have recommended that a mission be established in Africa. Dr. Edwin Small, of Butte City, Montana, was present, and offered to open a work on the Upper Congo.

From every field the cry comes for more men and for more means. Fifty now men could be put to work at once if we had the men and the wherewithal to support them. The missionary spirit is spreading among the churches. This is unquestionable.

A. McLEAN, Cor. Sec., P. O. Box, 760, Cincinnati, O.

Letter from China.

When I first came to China it was a problem to me how the gospel was to reach the opium smoker. It seemed about impossible to break the chains that bound him to his habit.

If you ask a teacher in Nankin what per cent. of the people use opium, he will tell you about sixty or seventy per cent. I think this must be an exaggeration. It is certain that it is only the religion of Jesus Christ that can rid the Chinese of this curse, even though some may give up from other motives.

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EVENINGS WITH THE BIBLE

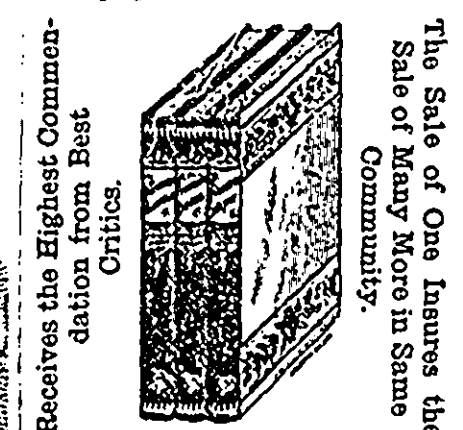
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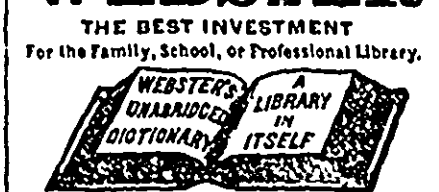
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45-40 King Street East, Toronto. "C. A. F. L. E. M. I. N. G." Phonography is the desideratum of our day, and the necessity of this age.

Teachers smoke, scholars smoke, and officials waste their time in this way. We argue with them, endeavoring to persuade them to turn from it, but those who desire to turn are few. I often compare opium to a great idol, and speaking to the burning of incense and candles, and ask them why they should spend their all on this idol. Sometimes it is likened to a great emperor who should require of them excessive taxes, and it is asked why a man who earns fifteen cents a day should give ten or twelve of them as taxes and only have a few cents left for himself. They acknowledge it all, but go on with their smoking, like the chairman of our literary society in Lobo, who, after a paper on the evils of tobacco had been read, turned his quid around in his mouth and said, "That's good." He was asked "What's good?" So the Chinaman thinks your remarks are good, but still he clings to his opium. We thank the Lord, however, that some will mend their ways.

W. E. MACKLIN.

Children's Day.

The first Lord's day in June is Children's Day. This is the time suggested for an offering in the Sunday schools for heathen missions. In many schools preparations are being made during the entire year for this day. Funds are collected week by week for this purpose.

Last year 1,400 schools sent an offering to the Foreign Society. Twelve gave as much as \$100, or more; one gave \$622.25. The offerings aggregated \$19,123.68. Year by year there is a marked increase in the number of schools contributing and in the amounts contributed. The offerings this year ought to aggregate \$50,000. With a little extra exertion they will exceed this sum.

The Annual Report shows that 381 schools gave less than five dollars each last year. There is scarcely a school in all this broad land that could not give more than this. The teachers and officers ought to average one dollar, and the children, ten cents. Many could give more than this. Young men and women could give five, ten, twenty, or even fifty dollars. The children are willing to do their part. Let them know the facts, and they will cheerfully respond.

Concert exercises can be had of any publisher. A concert could be given on some evening during the week, and a collection taken from the audience. This could be added to the offering on Children's Day.

No collection envelopes will be sent this year. A. McLEAN, Cor. Sec., P. O. Box, 760. Cincinnati, Ohio.

Obituaries.

PINKNEY—In Caledon, March 26th, 1890, Margaret Elizabeth, infant daughter of John and Jane Pinkney, aged six months and eleven days.

GRAY—At her home in Lobo, Ontario, April 7th, 1890, Sister Gray, wife of Bro. Angus Gray, aged 68 years, after a long and painful sickness patiently borne. She was for many years a member of the Church of Christ in this Township, and both church and community suffer a loss by her departure. Her life was one of quiet and unpretending goodness and her influence always on the side of the right. May the God of all consolation comfort the bereaved husband and family.
Poplar Hill. JAS. LEIMARD.

STEWART—On the quiet and beautiful afternoon of Wednesday, April 2nd, 1890, at half past two o'clock, the spirit of John Stewart, of Eramosa, passed away from that house which was dissolved to the building of God, eternal in the heavens. Bro. Stewart was so widely known, so highly respected and so much beloved that I am sure a few facts in connection with his early history will be of interest to many in Ontario. He was born January 16th, 1810, in Ballindran, Carra of Gowrie, Porthshire, Scotland. His father and mother were deeply pious, God-fearing people, and belonged to the "Scotch Baptists." When a young man John united with the church in Dundee and

then began an active, earnest Christian life, which he persevered in while he remained on the footstool. He left his native land March 23rd, 1832, and arrived in Toronto, May 10th. Early in life he exhibited unusually good business ability and for some time was employed by Leallo Brothers, of Toronto and Dundas. About the year 1833 he purchased the farm in Eramosa, which was his home, and generally his place of residence, until his death. When he came to Eramosa this part of Upper Canada was a wilderness; he lived to see it a well settled and highly cultivated country, his own farm being one of the finest, and having upon it one of the most beautiful houses anywhere to be found.

John Stewart was a successful farmer and possessed great taste which was displayed in the artistic manner in which his grounds were laid out, and adorned with overgreens and other trees. He was bright and shrewd as a business man, and was characterized by remarkable energy and force of character; whatsoever he found to do, he did it with his might. He was very cautious, matured his plans thoroughly, and looked at a question from every standpoint, but when his purpose was formed he knew no such word as fail. His motto might have been, "Be sure you are right, then go ahead."

About thirty years ago, his strength having become much impaired by rheumatism, he gave up the working of his farm. During that long period, though he had several tenants, he was respected and honored by all of them as a model landlord. Although he was compelled to give up physical labor, he did not cease to be an active useful citizen, nor for a day did he lose his interest in the land of his adoption. Being a great reader he was a well-informed man. Few were so well acquainted with matters, religious and political. He had convictions and honored them; whether it was a question of religion, politics or temperance, Bro. Stewart was the same conscientious man. In the community that knew him well he was highly honored; in the church for which he was for upwards of fifty years over willing to spend and be spent and of which he was for some years an elder, he was greatly beloved.

When the Eramosa East church was organized about 1835, Bro. Stewart with his father and mother were charter members. Through all the changes of the years, in adversity as in prosperity, he despaired not, but with his face heavenward he journeyed on day by day with increasing faith and brightening hope, until he entered into that rest prepared for the people of God. When in health he was regularly in his seat in the church; roads and storms hardly overhindered him from being present. I never knew a more faithful man; he never sat in any meeting near the door with his head down, but near the front with head erect. He was a close and intelligent critic, for he knew the law of the Lord, yet he was always kind and charitable. He was a progressive Christian, always going on unto perfection; he had not time to stop to cavil by the way; he had work to do. No man among us understood our place better.

He was among those who attended the meeting when the first Co-operation was organized over fifty years ago; for many years he was a member of the Board of Co-operation, only retiring two years ago when failing strength prevented him from going to the meetings. He was over a steadfast friend of missions at home and abroad.

We, at Everton, shall miss him very much. I pray that his life may teach us a lesson of the power of the religion of Jesus to ennoble humanity. His comfortable home was for many years the preachers' home. Himself and his devoted wife, were untiring in their attentions to the many who bear willing testimony to their hospitality. He was a constant and true friend of the poor, and, without selfishness as opportunity offered, was habitually doing good. He believed that God made the world, and was thankful for all its brightness and pleasure. He felt it a privilege to do his part towards making society better. He had great confidence that the Gospel is the power of God unto salvation, and he held that men whose hearts were influenced by that power should be foremost in every good work. He considered that the politics of our

country, temperance, education, and all moral questions demanded his attention, and he never stood by and allowed another man to do his work, or bear his share of responsibility.

His partner, who cared so kindly for him for years, and so tenderly nursed him during his last illness, has the sincere Christian sympathy of many hearts in her sorrow and loneliness; his daughters, Hannah, wife of Dr. McCullough, of Toronto, and Mary, wife of David Clark, miller, Ayr, share in that sympathy. May our Father comfort them, giving them the assurance that they shall meet the loved husband and kind father in that land eternally bright.

The funeral on Saturday the 5th was largely attended, Brothers Bronshtahl and Sheppard and father Kilgour taking part in the exercises. Brother Shoppard preached a very appropriate and feeling sermon, after which we laid the remains of our brother in the Everton cemetery.

HUAN BLACK.

CURRIE.—[After the notice clipped from the Fergus News Record which appeared in last number was in the printer's hands, an obituary written by Bro. Samuel Woolner was received. It is only necessary to give here the concluding portion of it which speaks of Sister Currie as a Christian.—Editor.]

And last though not least we speak of her as a Christian. It is twenty or twenty-one years since I first became acquainted with Sister Currie. The longer I know her the more I esteemed her for the many Christian graces that adorned her life. Living as she did upwards of seven miles from the church, she could not attend as regularly as she desired, but when she could be present she was always an attentive hearer, taking great pleasure in listening to the story of the love of God to poor sinners as exhibited in the Gospel. Many times she expressed her regret at having started business so far from the church, as she was consequently unable to take her family with her to meeting as often as she wished. But her labors are over. She has gone to rest with Jesus. She suffered much and long until March 21st, 1890, when she gradually sank away as though going to sleep. Farewell, dear sister, farewell; thou art not lost, but gone before. S. W.

Married.

SURIN-BUR—In the Disciples Church, Denison Ave., Toronto, March 19th, 1890, by J. R. Gaff, John B. Smith to Ella, fourth daughter of Wm. Durt, all of Erin.

The report to the Free Church Assembly on the question of Disestablishment in Scotland stated that within the last year or two a perfect revolution had taken place in the Highlands over this question. There was not a single constituency in the North that would send a man to Parliament at next election unless he went in straight for the disestablishment of the Church of Scotland. The question of mending was past and gone; it was now only a question of ending.

CATARRH.

CATARRHAL DEAFNESS—HAY FEVER.
A NEW HOME TREATMENT.
Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks.
N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.—Toronto Globe.

Sufferers from Catarrhal troubles should carefully read the above.

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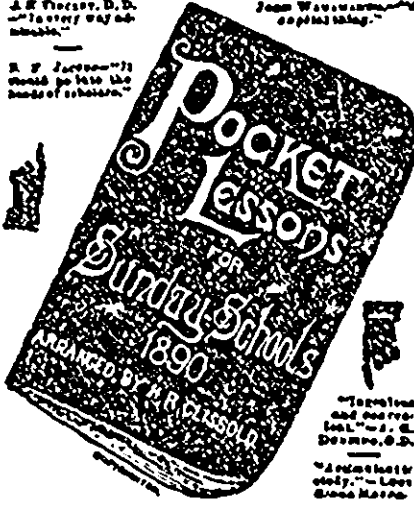
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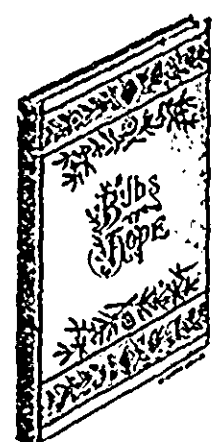
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